

Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

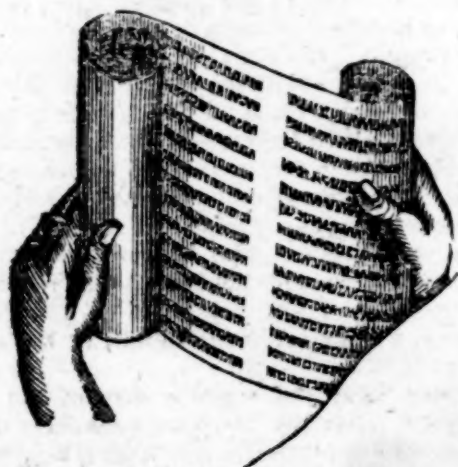
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VOL. XI.

FORMS OF ANCIENT BOOKS AND SCROLLS, PARTICULARLY THOSE MENTIONED IN SCRIPTURE.



We here present our readers with the form of an ancient book as held with both hands by a person who is supposed to be reading it with great earnestness. It is probably meant for some serious treatise. The form of the page and the direction of the separating column are distinctly marked, and clearly show that it was read down across the narrow way of the roll, one end of the book being rolled inward, and the other outward. It is evident that these books might be very small, so that when the prophet Ezekiel and St. John were directed to eat a book, it was by no means a folio that was presented to them; for that mentioned in the Revelations, is expressly called *a little book*, and might be much less than the one here represented. Books are often but not always spoken of as rolls in Scripture. The action of unrolling, and of rolling up again a book, is evidently attributed to our Lord in the fourth chapter of St. Luke, where it is said, at the seventeenth verse: "And when he had opened the book, he found the place where it was written," or literally, *and unrolling the book, he found the passage*; from whence it should seem that he might not open it at that very passage, but might have unrolled the book till he came to that part of Isaiah's prophecy there quoted. This is confirmed by what is afterwards said at the twentieth verse: "And he closed the book, and gave it to the minister;" or, *so rolling up the book, he gave it to the servant of the Synagogue*.

Several sorts of materials were anciently used in making books: plates of lead and copper, the barks of trees, bricks, stone, and even wood, were the first materials employed to engrave those things upon, which men desired to transmit to posterity.

Josephus, the Jewish Historian, speaks of two columns; one of brick, on which the children of Seth wrote or engraved their inventions and astronomical discoveries. Porphyry mentions some pillars preserved in Crete, on which the sacrifices of the Corybantes were recorded. Hesiod's works were originally written upon tables of lead; the laws of Solon upon wooden planks; and the ten commandments delivered to Moses, upon stone. Tables of box-wood and ivory were common among the ancients; and their wooden tablets were frequently covered with wax, that they might easily write, and if they pleased afterwards erase what they had written. The leaves of the palin-tree were afterwards used instead of wooden tablets, together with the finest and thinnest part of the bark of trees, such as the lime, the ash, the maple, and the elm; and as these barks were rolled up in order to be removed with greater ease, the rolls were called *volumina*, or volumes a name afterwards generally applied to rolls of paper or parchment.

The other two figures represent an ancient inkstand and pen. The inkstand consists of two parts, one for red, and the other for black ink; one of which is shut, and the other open. The pen is a reed of considerable length and magnitude. Whether the bands round it are merely joints of the reed, or something added to strengthen it, is not certain but probably the latter; and the reader should be informed, that these representations are copied from some ancient pictures dug out of the ruins of Herculaneum, a once famous city of Italy, which was destroyed by an eruption of Mount Vesuvius, A. D. 79.

We cannot close this brief illustration without calling the attention of our readers to an important fact. The books of the ancients were, of course, all manuscripts, and were therefore scarce and dear. The current of knowledge was consequently confined to a very narrow channel, and until the invention of printing, in the latter end of the fifteenth century, books could only be procured by a few wealthy persons; a Bible could scarcely be obtained for less than *thirty pounds sterling*; but, since that providential invention, books have gradually become more plentiful, and consequently cheaper, until at length the Sacred Scriptures may be obtained for a very small sum, and useful information of every kind at a moderate expense. How then ought we to prize the inestimable advantages we enjoy; how sedulously improve our opportunities of being wise unto salvation, and performing our respective duties in the present life! Reader! be diligent in business, fervent in spirit, serving the Lord; since, for all these things, he will bring thee into judgment.

CHRISTIANIZED JEWS IN CONSTANTINOPLE.

In a letter of the 11th November, Mr. Hartley states that he had become acquainted with six Jews at Constantinople, who believe in Christ, and has reason to believe that there is a large number who are Christians at heart.

The following letter from Mr. Hartley, dated the 8th of December, will awaken the sympathy and the prayers of Christians in behalf of these their oppressed brethren:

On the 13th of October, I was with Mr. Leeves in his house at Pera, when a young Jew, Chiam Castro, introduced himself; and, without the least previous conversation, declared his wish to become a Christian. We were, of course, much interested; and made various inquiries relative to his faith in Christ, and to that of other Jews; he engaged to call on me regularly, for the purpose of receiving Christian instruction. In a few days, he made me acquainted with his brother Menahem Castro, and with Jacob Levi, Mentish Baruch Cohen, and David Bechas (a Rabbi.) All these believe in Jesus of Nazareth, and were desirous of being baptized. I found them by no means imperfectly acquainted with the New Testament: and with all the leading prophecies of the old Testament relative to the Messiah they were also familiar. Some of them were desirous of baptism even to impatience: I advised them, however, to wait six months: in order that we might have an opportunity of becoming better acquainted with them, and of being certified of their piety and fidelity.

Things were in this state, when on the 8th of November, Chaim Castro and Missim Cohen called to inform me, that Jacob Levi having the day before made known his faith in Jesus of Nazareth to one of his countrymen, persons had been sent very early that morning by command of the chief priest, in order to apprehend him; he was thrown into the Casa Negra (the name by which they designate a prison made use of by the Jews,) and severely bastinadoed: he made a noble confession of his faith, even under these painful circumstances, and subsequent information gives us the assurance, that he is still steadfast in his profession.

The same day, five other Jews, suspected of being Christians, were also apprehended: and among them, Monahem Castro and Mentish Baruch: of their sufferings and demeanour I have not yet been able to learn the particulars; but so much I know, that one only has returned to Judaism; all the rest are faithful. Two of them are condemned to labor in the arsenal—a punishment analogous to that of the hulks in England: the other three are confined in the Casa Negra. The same day on which these individuals were apprehended, the remaining three, viz. Chaim Castro, Missim Cohen, and David Bechas, fled to me, imploring secrecy. I felt it my duty to assist in concealing them.

On the 10th, Mr. Leeves set out on a journey to Adrianople and other places; and I was deprived, thereby, of his advice and assistance, which at all times are of the greatest value to me, but would have been peculiarly so in an exigency like the present. On the 11th, Mr. Cartwright called on Mr. Leeves, with the information that the Reis Effendi had written to Mr. Canning to inquire concerning two Jews, said to have been converted by Mr. Leeves, and carried off by him to Adrianople. This accusation has occasioned Mr. Leeves some trouble; as a Tartar was sent off in quest of him, and overtook him between Adrianople and Tournovo, carried him back to Adrianople, and obliged him to justify himself to the Pacha; of course, when he cleared himself, he was set at liberty.

Soon after the apprehension of the Jews, I judged it advisable to baptize the three who were in concealment. I did not think it right that they should be exposed to the danger of martyrdom for the sake of the Lord Jesus, without receiving all the encouragement, benefit, and privilege, which are connected with that important ordinance. Accordingly, on Sunday the 12th of November, I baptized them, in the name of the Father, of the Son and of the Holy Ghost—Chiam Castro receiving the name of John Baptist; Missim Cohen, that of John; and the Rabbi, that of Peter. You may easily imagine that baptism of this kind and under these circumstances would be deeply affecting. Mrs. Leeves was the only English friend present: the other witnesses were four Greeks connected with the occurrence. Two of these are enlightened, and, I hope, converted characters.

Up to the last day of November, these Christian converts remained in concealment; and during this period, I had different opportunities of giving them Christian instruction, and of praying with them. I can assure you with confidence, that they have clear views of the Christian doctrine of salvation: all their hopes is in the death of Jesus Christ. Judge of my distress, when on the morning of the 1st of December, information was brought me—"our friends are taken." Some traitor had discovered their retreat; and on the preceding evening, a large body of Turkish soldiers surrounded the house, seized them, and conducted them to prison: an Armenian, the master of the house, was also made their companion. Since that time, they have faithfully confessed Christ before the Turks, having been examined by them on various occasions, and finally have been given over to the judgment of the Grand Vizier. In hopes of serving them, I went to an officer of the Porte, a man of considerable influence, and

interceded in their behalf; making a simple statement of their cases. I saw a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the DEATH "of that accursed Cham Castro;" and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the Chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labour in the arsenal, a punishment for which I have reason to believe we shall see them soon delivered.

Thus you have such a brief view of this occurrence as the limits of a letter permit me to give. It is my full intention to write hereafter a circumstantial account of the whole transaction. I doubt not but you will find cause to bless and glorify God for the grace bestowed on these His servants.

Even the Roman Catholics of Constantinople afford matter of hope. Their bishops has issued a positive prohibition of the books which were distributed by Mr. Wolf shortly before my arrival; but that there are persons who have little regard for his prohibitions is clear from this circumstance that I met with a Roman Catholic into whose hands had fallen the tract called "Andrew Dunn;" he came to apply for another copy, stating that Roman Catholics had read his own, and that it was now quite worn with reading.

RUSSIAN BIBLE SOCIETY.

Extract of a letter recently received by the Editor of the Philadelphian Christian Advocate, "from a much esteemed correspondent."

"You have been aware of the tottering state of the Bible Society in Russia, and will not be surprised that it has now fallen. Its officers have been dismissed and its operations ceased; but there is a stock of about 200,000 copies of the Scriptures, in different languages, in its stores; and, in whatever way they may be hereafter circulated, this incorruptible seed will not be in vain.

"Let me state to you at the same time, a fact, connected with the operations of the Russian Bible Society, while it has had existence, on which you will greatly rejoice. The consequence of an extensive circulation of the word of God in that vast empire, for many years past, has been, to raise up in various parts of it, and to a very great extent, a body of 'Scriptural or Bible Christians,' who have renounced the Greek Church, and under this denomination associate together, to read and study the holy Scriptures, acknowledging this blessed Book as the only rule of faith and practice, and observing the Christian Sabbath as a day of sacred rest. A considerable effect, I understand is manifested in the peaceable and orderly lives of the people who are thus separating under the influence of christian truth; and some circumstances have been related which afford a pleasing evidence of truly Christian principles operating on their minds. Thus, my dear friend, is the most high God ruling and overruling amongst the children of men, to carry on his purposes of mercy in his own way; cheering us by rays of light in the darkest seasons, and say-

ing to us, 'be still and know that I am God.' Let us continue waiting on him, still sowing in hope as opportunities arise, and where his providence directs, assured that it shall not be altogether in vain, however feeble and inefficient the instrument employed may be.

"The effect of the free circulation of the Scriptures amongst the Catholics, is beginning to appear in the south of France: in Lyons and the neighborhood, no less than 1500 Roman Catholics have embraced Protestantism. In some parts of Germany, particularly Wirtemberg, the people meet together in the villages to read the Scriptures. In Prussia a good work is said to be going on amongst all ranks; and also in the Canton de Vaud, in Switzerland, where many are brought under the power of the truth.

"Mr. Thompson will probably go to Mexico in the course of a few weeks, as agent to the British and Foreign Bible Society."

From the London Evangelical Magazine.

UTILITY OF THE BIBLE AMONG SEAMEN.

As I was walking along the town some days since, I met some sailors, who when they saw me coming said, "that's he! that's he!" But instead of meeting me on the pavement, they stepped into the road, took off their hats, made very low bows, and said, "God bless you, sir! God bless you, sir!" At first I thought that seeing me in black, they were disposed to make me the object of a little pleasantry, and was passing on; but being struck with the seriousness of their countenances and the propriety of their deportment, and recollecting the face of one or two of them at my place of worship, whose attention and tears remarkably attracted my notice at the time, I stopped and said, "Well my lads, do you know me?" "Yes, sir," said one, "and love you too." "Love me! for what?" "Because you love my Master." "Your master! who is he? king George?" "Yes, sir, and a very good one too; but King Jesus, I mean." "I am very happy you consider him your Master; but how did you know me?" "Because several of us heard you yesterday three times, and I never had such a day since I was born. About two years ago, I was as wicked a fellow as any in the ship, but when we put into —, I went to see an aunt of mine, who talked to me about my being such a great sinner; told me what would be the consequence if I continued so, and gave me a Bible, which I promised to read. When I went on board I read it, and soon began to feel I was a vile and a lost sinner. I then read it to some of my shipmates, and you cannot think what views we had of our lost state, and of salvation by Jesus Christ, and that without any of man's instruction.

"When we came into port, having been out near two years, we asked to spend our Sunday on shore and the captain gave us leave. We came to hear you three times, and you cannot think how I wondered that you should know all that I had felt, and sometimes I wonder how I should have felt all you said. You was describing how a renewed soul pants after holiness. Oh! how sweet that was to me! (smiling and weeping)—I am sure I do as sincerely long to be holy as I do to be happy: do you not think it must be the Spirit of God that made me feel this?" I replied, "I hope so, especially if your conduct corresponds with this

profession." One of them answered, "The Lord knows we have nothing to boast of; but blessed be God, I believe neither our officers, or shipmates, have any thing to accuse us of. They would not send us on shore of errands for them, if they did not know we were honest and sober." "I am very much pleased with your conversation. What ship do you belong to?" "The — frigate, captain —." "Are there any more on board, of the same opinion with yourselves?" "Yes, sir; there are several of us, who, when opportunity offers, meet for reading and prayer, and we hope there are six of us truly born again, who were all vile sinners two years ago, but have been taught to love God by reading the Bible." What an encouragement this, to give away Bibles and good books!

From the London Methodist Magazine.

To the Editor,—Annexed you will find an anecdote taken from a collection of anecdotes, published by a dissenting Minister. As there can be no doubt of the fact, and as it appears to me to be peculiarly interesting, I thought it might be acceptable to you, sir, for your useful Magazine, as being likely to be both entertaining and instructive to your readers.

A Subscriber.

J. W. was employed in a large manufactory, the foreman of which took every opportunity to make him the butt of ridicule to his companions for his religion, and because he refused to join in their drinking parties and Sunday frolics. As they lived in the same house, the foreman one day heard him at prayer, and resolved to listen; when to his great surprise, he found himself the subject of the young man's supplication, who was spreading his case of infidelity and hardness of heart before God, and supplicating earnestly for him that God would give him repentance unto salvation, and create in him a new heart, and put a right spirit within him.

The foreman was deeply penetrated with what he heard. He had never entertained an idea of the power and nature of true prayer: he wondered at the eloquence and fervor with which his own unhappy case had been pleaded before God. "I never," said he to himself, "thus prayed to God for myself." The impression dwelt upon his mind. The next day he took John aside. "I wish," said he, "John, you would preach to me a little." John, who thought his grave face was meant to turn the subject into ridicule, said, "Mr. M—, you know I am no preacher, I do not pretend to it." "Nay," said Mr. M—, "I do not know how you can preach to-day, but I heard you yesterday make such a description of my state, as convinces me that you can do it very well, and I shall be much obliged to you to repeat it." "Ah!" says John, "'tis true I was at prayer, and did, indeed, Mr. M—, heartily pray for you." "Very well," said the foreman, "pray say it over again; for I never heard any thing in my life which so deeply affected me." John did not wait for much entreaty: they kneeled down together, cried to the God of all grace, and found acceptance. From that day they were bosom friends, went to the same place of worship, and frequently bowed their knees together with praise and thanksgiving. Their conversation adorned their profession, and the mocker became a confessor of the grace which he had so often abused and turned into ridicule.

OBSERVANCE OF THE SABBATH.

The following preamble, resolutions and remarks, have been adopted by the Presbyterian, Episcopal, and Methodist churches in Louisville, Kentucky.

Whereas, the religious observance of the Sabbath according to the laws of God, is of moral obligation and perpetually binding on all men—is dear to all christians, as promotive of morality, civil order, wealth and human happiness—the day should be sacredly guarded—its duties carefully performed, and all encroachments on its authority and obligations faithfully resisted by every good citizen and pious christian throughout the world. And as there is in the United States, an evident deficiency in obeying that holy commandment, amongst the leading characters, both of the general and state governments, as well as amongst the common people—whereby public opinion is perverted—sensual and avaricious principles are cherished—the land marks of our holy religion are likely to be swept away by men of wealth and influence, as by a mountain torrent, and the succeeding generation, with the increased population of the next age, are in danger of being ingulphed in an infidel forgetfulness of God, and of the claims of his holy religion: It is therefore high time for all good citizens, and all pious christians, to rally round this sacred palladium of virtue and religion. The violation of the sabbath, as a fatal stream abounding with moral pestilence, must be *checked*—public opinion must be *rectified*—the moral influence of the friends of the Sabbath throughout the Union, must be brought to bear on this great subject of vital importance to the nation, and to the prosperity of the cause of God. And moreover, as it is believed that the evil lies more in the default of the execution than in the want of law to direct; and as it must be evident that he who offends in this instance, offends both against heaven and earth, and is both a bad citizen and a bad man, it is conceived that the evil may be certainly remedied, if the virtuous and good will faithfully unite. Statesmen and legislators will be disposed to listen to the voice of God—officers will do their duty—the law of God will be respected—the means of grace will be attended on the sabbath, and thus kindness will be extended to domestic animals, and blessings will be abundantly multiplied to all the varieties of the human race. Can the hopes of a general association be delusive, when it was considered, that nearly all the denominations of the christian world, in the highest assemblies of the different churches, have very lately expressed their lamentations over this ungodly practice, and have specially charged their members to apply remedies against the wide spreading evil. All christians seem to be sensible, that this generation must undoubtedly decide the fact, whether the sabbath shall be preserved in this growing nation, or be entirely blotted out from the records of her history. Delay will only increase the danger—the present is the auspicious time for all to act; and in order to concentrate the activity, let the following resolutions be extensively adopted, and acted upon faithfully:

1. *Resolved*, That every virtuous and good man consider his own example important in this great work, and therefore he will, by his own conduct and influence, promote the sanctification of the

sabbath, and discourage its profanation, by giving a decided preference, in all the concerns of life, to those who keep the sabbath, above those who habitually violate its claims.

2. *Resolved*, That all the heads of families, who do not restrain their children and those under their control, from labor, pleasure, amusements and neglect of the duties of the sabbath, are violating their sacred obligations to their country and their God.

3. *Resolved*, That it is the duty of all civil officers, whether of the United States or State governments—of all the officers of the church—of all legislators, and all good men, to guard the sabbath from violations—that they ought to prevent the carrying and opening of the mail on that day, the driving of mail coaches, wagons, carriages, hacks and drays employed either in commerce or trading—the starting of journeys—driving of stock to market—fishing, swimming, hunting and other amusements, contrary to the design of that day; as also keeping open any trading or tippling houses, because all such things are a direct violation of the law of God, from whose law, no human authority or law can exonerate.

4. *Resolved*, That no person shall be considered worthy of a vote for places of trust or profit in the government, who is known habitually to violate the sabbath. If he disregards the principles of piety, he ought not to be trusted with the sacred rights of the community; and no good man should vote for him when another choice can be had.

5. *Resolved*, That associations ought to be formed throughout the United States, corresponding with these principles, in which all christians, of every name should unite as one man, to give aid to good citizens; whether in public or private life, who may not profess religion, so that public sentiment and public practice, on the subject of the sabbath, may tend to the removal of the divine pleasure from our favored country.

Should these resolutions be adopted, and such a course of conduct be pursued, many of those who have set up an idol in opposition to the service of God, will, no doubt, raise the alarm and cry, "politics and religion." But it may always be expected, that when the kingdom of Satan is in danger, he will easily find votaries who will advocate his cause.

For the public violations of the sabbath, necessity will be plead. But it is evident no such necessity exists. Even in England, the very centre of commerce, the mail is not opened on the sabbath in London; and the effect on the tranquility of that city is apparent—it is the very reverse in our commercial towns, where the mail is opened. The prevailing disposition for taking pleasure on that day, may be alledged as rendering any attempt at reformation hopeless; but public opinion fairly expressed, and the providence of God carefully noticed, will overcome the practice, as has been demonstrated by the fact, that the steam boats which were used for pleasure on the sabbath, between Boston and Nahant, and at Hartford, Connecticut, have been discontinued, by the clear expression of public sentiment. When we add to this the remarkable providence of God, towards those who are in the habit of violating the sanctuary of the sabbath by starting voyages or taking pleasure—the delays, bursting of machinery, drownings, &c. and such instances as occurred in the case of the

steam boat Pennsylvania, near Pittsburg, while on a party of pleasure on the Lord's day—if such were carefully considered, it would awaken the consciences of the most hardened, and prevent sinners from attempting the daring insult to Jehovah. It is admitted that many of the officers of government, and men in high standing, have set a high, pernicious and shameful example on this subject; but those who may be dependent on the suffrage of the people, will not neglect the opinion of the virtuous part of the community—they would stand admonished by the fate of Rehoboam, king of Israel, on a similar occasion. The religious observance of the sabbath, will do no real injury to any person. Every purpose of government would be as fully answered—commerce would not be checked; the labor of both man and beast would be more productive; tranquility would be promoted; the means of grace would be better attended; the bonds of society would be strengthened; the knowledge of God and a sense of religion would be preserved in the world. On a subject of so much importance, all the ministers of religion, all the officers of the government, every layman of influence, and every friend of the sabbath, should come out boldly, and act publicly, in defence of an institution so holy and so useful to the world.

This preamble, with the resolutions and remarks, were publicly read in the different places of worship, and the resolutions passed by a public vote, in our presence, (the pastors of the churches,) in the month of January, 1827.

GID. BLACKBURN,
HENRY MOORE SHAW,
GEORGE C. LIGHT.

THE SABBATH BREAKER SILENCED.

I now beg premission to relate the simple argument of a pious poor old man with a Sabbath-breaker. I had it from the poor old man a few weeks since, in the course of conversation with him, which very much interested me; he is a member of our church at Mattishall. In reasoning with the Sabbath-breaker, he said, "Suppose now I had been at work hard all the week, and earned seven shillings, and suppose I met a man and gave him six shillings freely out of the seven; what should you say to that?" "Why, I should say you were very kind, and that the man ought to be thankful." "Well, but suppose he was to knock me down, and rob me of the other shilling; what then?" "Why then he'd deserve hanging." "Well now this is your case; thou art the man; God has freely given you six days to work in and earn your bread, and the seventh He has kept for himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob Him of the seventh; what then do you deserve?" The man was silenced.—*Journal of a Missionary.*

SLAVERY IN MEXICO.

From all we can gather concerning the revolt in the Mexican Province of Texas, it appears to have been occasioned by the new law prohibiting the importation of slaves into the Mexican dominions; or as some accounts say, abolishing slavery altogether. Certain slave-holders from the United States, who had gone thither with the expectation of amassing great fortunes by means of the

sinew and traffic of slaves, and now finding their craft in danger, resolved, in the true spirit of Governor Troup, to set up a government of their own, which they call the Republic of Fredonia. Now it happened, that the neighboring Indians, on whose aid they had mainly relied for the accomplishment of their purposes, nearly all took sides with the Mexicans. Being thus left to their own resources, and unable to cope with the troops sent against them by the Mexican government, these advocates for the liberty of enslaving others, found plenty of business upon their hands, and are at length either captured or dispersed. No other result could have been reasonably anticipated; and if the cause of the revolt is such as has been suggested, no other could be desired by the friends, of genuine freedom.

From the Christian Advocate.

PUNCTUALITY.

The meaning of this phrase is said to be "scrupulous exactness." If so, then I presume it forms one of the principal ornaments in the character of a Christian. Take it away, and you leave the Christian in a very unfinished state. Indeed if we pursue the subject another moment, we shall escape all delusion in this affair, and find to a demonstration that to be a Christian and a useful member of society, is essentially necessary that exactness be stamped upon every action of our lives.

First.—Business requires it.

Secondly.—Religion demands it.

Thirdly.—Our happiness depends upon it.

First.—Business requires it. It is of very little moment what occupation a man follows for an honest livelihood. If he be called of Providence to it, there let him abide as one placed in the path of duty. Only let it be observed, that it is of some consequence that he attends to the duty of his station with punctilious exactness; otherwise, he cannot expect the smiles of the world, or the blessings of Heaven upon his undertaking. Who are the men, generally speaking, that rise in the world? They are such as distinguish themselves by marked energy of character, and whose veracity stands unimpeached. Business, it is true, may be followed by almost any person; but the man of steady deportment not only follows business, but very often succeeds in making business follow him. A punctual tradesman makes his humble station honorable, and in the end proves that uprightness is the broad way to wealth. It is not to be supposed that one of this description can remain for any length of time in obscurity. No, such a demeanour,—

1. Raises the person's character to a very high estimation in the public mind.

2. Should he at any time stand in need of credit, it gives an impulse equal to the recommendation of numerous friends.

3. It enlarges his sphere of action to such a degree as to be productive of a large revenue both of riches and honor.

Secondly.—Religion demands it. Religion in her form is lovely, and for symmetry of make admits of no equal. In her conduct she is mild, and conciliatory in her manners; yet in reference to punctuality in her followers, she is severely exact.

Unity of action, she prefers before the most splendid offerings. Her motto is,—

"Still let thy heart be true to God,

Thy words to it, thy actions to them both."

Nothing short of inward and outward truth, together with giving all diligence to make our calling and election sure, claims her smile. Knowing the temptations to which we are subject, she will sometimes in the most affectionate and winning manner press upon her followers the mild duties of the gospel, and then add,—*"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things,"* Phil. iii, 8. Oh! with what affable sweetness does she view those whose conversation is as becometh the gospel of Christ,—whose love is without dissimulation,—who abstain from the appearance of evil, and who cleave to the things which are good.

Thirdly.—Our happiness depends upon it. All happiness centres in God. We may therefore reasonably conclude that the increase or diminution of our comfort depends upon our conformity to the Divine will. Those who have for many years tried the experiment, assure us, that the most pleasant moments of their lives were those in which they lived near to God, and performed his will with the nicest exactness.

"Obedience leads

To certain honors. Not the high towering wing
Of eagle plumed ambition mounts so surely
To heaven's highest summit as obedience."

After all that has been said by men of weak parts about the miseries of human life, and who in the height of their madness, have represented the Lord as the author of them, we know full well that our calamities principally originate in our defective and unstable conduct. For my own part I do not recollect one solitary instance of a person walking closely in the fear of God, and with pure intentions towards his fellow-creatures, that directly or indirectly muttered over at the same time,—*"The ways of God are uneven."* "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," 2 Cor i, 12. There may be professors of religion who complain of thorns and briers that grow in their paths. Sottish men! Religion is not to blame for these things. "Her ways are ways of pleasantness and all her paths are peace." It is to be feared that you have in your conduct unhappily shut your eyes to punctual obedience; and Satan taking advantage of your folly, has led you into by-paths. It is there, and there only you meet with thorns and briers. A proper reward truly for backsliders. What is the reason that wicked men are unhappy? Not because of any stern decree of Heaven that by fixed fate binds them over to lamentation and woe. No, they suffer because they seek happiness in the creature instead of looking up to God for repose. "Ye will not come to me (says Jesus Christ) that ye might have life," John v, 40; Matt. xi, 28. Men of this description sin against the clearest light. Nay, such is their stupidity that at the hazard of their reputation they call light darkness and darkness light, bitter sweet, and sweet bitter. Is it then

surprising that they are unhappy?—"This is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil," John ii, 19. Immoral persons in general know much more of Christian duties than they feel inclination to perform.

"At thirty man suspects himself a fool;
Knows it at forty, and reforms his plan;
At fifty chides his infamous delay,
Pushes his prudent purpose to resolve,
In all the magnanimity of thought
Resolves; and re-resolves; then dies the same."

And yet these wicked fools would make God the author of their disappointments, though they willfully push the blessings of saving grace from them. Now the fact is, they are miserable here, and will be damned hereafter, not for want of the means of salvation, but for neglect of punctuality in obeying the Divine call.

PETER COLLINS.

TESTIMONIES

In favor of the Bible, by celebrated Characters.

The celebrated Sir William Jones at the end of his Bible, wrote the following words: "I have regularly and attentively pursued these Holy Scriptures; and am of opinion that this volume (Independently of its divine origin) contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unstrained application of them to events which took place long after the publication, is a solid ground for belief that they are genuine productions, and consequently inspired."

Mr. Addison speaking of the superior perfections of the Sacred Volume to every human work, says, the great and glorious truths which it discovers to us are, compared with those which we elsewhere acquire, as the Creator contrasted with his works. "Had Cicero" says he, "lived to see all that Christianity has brought to light, how would he who so fondly hoped for immortality, have lavished out all the force of eloquence in those noblest of contemplations; the resurrection and the judgment that will follow it: How had his breast glowed with pleasure, when the whole compass of futurity, revealed in these pages, lay open to his view?—How would he have entered, with the force of lightning, into the affections of his hearers upon those glorious themes, which are contained in the Bible—themes, which when enlarged on by a skilful Christian orator, make us break out into the same expressions, as those of the two disciples who met our Saviour after he rose from the dead: "Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the Scriptures."

The learned Mr Locke (after demonstrating the truth of the Holy Scriptures in various ways,) thus expressed himself, in a letter to a friend, just before he died: "Study the Holy Scriptures, especially the New Testament; for therein are contained the words of eternal life. The Bible has God for its author, salvation for its end, and truth for its matter, without any mixture of error."

Similar testimonies in favour of the Bible might be adduced in the immortal Bacon, Lord

Verulam; in the great Sir Isaac Newton, who wrote to prove the excellence of the Scriptures; in Mr Boyle, who instituted means to elucidate their truth; in Mr West, who wrote a Treatise on the subject of the resurrection; in Lord George Lyttleton, whose illustrious rank received splendor from his talents, and who has done essential service to the Christian cause, by his admirable work on the Conversion of St Paul—all these it will be observed were laymen, and therefore cannot be suspected of any undue partiality for the scriptures; and to such distinguished names might be added those of a Milton, a Hale, a Johnson, a Cowper, a Bryant, a Beattie, a Cumberland—laymen also most eminently distinguished for their learning and science, yet who deemed all their learning, all science of little worth, compared with what they derived from the book of God.

The excellent Dr. Watts, (in advice to a young man,) says: "Whatever your circumstances may be in this world, value the Bible as your best treasure; and, whatever be your employment, look upon religion as your best business. The Bible contains eternal life in it, and religion is the only way for you to become possessed of it."

Dr. Leacham upon his death bed, thus addressed the son of a nobleman, who had been under his care—"You see my young friend, the situation in which I now am. I have not many days to live, and am happy that you witness the tranquillity of my last moments. But it is not tranquillity alone; it is joy and triumph—nay it is complete exultation."—His features brightened, and his voice arose in energy as he spoke.—"And whence," said he, "does this exultation spring?—From that book," said he, pointing to the Bible—"From that blessed book, too much neglected indeed, but which contains invaluable treasures, treasures of bliss and rejoicing, for it makes us certain that this mortal shall put on immortality." Judge Hale, in a letter to his children, says—"It has been my practice to require you to be frequent in reading the Scriptures, with due observation and understanding; which will make you wise for this world, and that which is to come." And in a letter to his son, he says—"There is no book like the Bible for excellent learning, wisdom and use: it is want of understanding in them who think or speak otherwise."

Lord Rochester, in his last illness, would frequently lay his hands on the Bible, and say—"There is true philosophy. There is the wisdom that speaks to the heart. A bad life is the only grand objection to this book."

Sir John Eardly Wilmot in a letter to his eldest son, expressing himself in these words: "Let me exhort you to read with the greatest attention both the Old and New Testaments; you will find your mind extremely becalmed by so doing, and every tumultuous passion bridled by that firm belief of a resurrection, which is so abundantly marked out and impressed upon mankind, by Christianity."

Dr. Samuel Johnson, in his last illness, called a young gentleman who sat up with him during the night, to his bed-side, and addressed him in these words: "Young man, attend to the advice of one who has possessed a certain degree of fame in the world and who will shortly appear before his Maker—*Read the Bible every day of your life.*"—*Religious Mess.*

From the Recorder & Telegraph.

INTEMPERANCE.

Wesley said, "I have known five hundred drunkards to be converted and become sober men." But we of the present day, citizens, churches, and clergymen, have adopted the paralyzing opinion that the man of intemperance is irrecoverably lost. We have come to the opinion by an induction of instances, numerous beyond computation, and terrific in the uniformity of their fatal results. From Nova Scotia to Mexico our tipplers tittle till they die.

The American Society for the Promotion of Temperance have, therefore, wisely resolved to expend their chief efforts upon preventatives of the dreadful evil—they aim to break the inspiring bowl before the youth has set his eyes upon it. They would provide that his cheek should never be tinged with the unusual flush—they would see that the wine-glass stands inverted till the hour of sickness. May the Father of long abused mercies give a resistless efficacy to all their exertions.

But is this society to rescue only those who as yet look with indifference upon the wine when it is red? Are all the sons of wealth and accomplishment, who have learned to tarry late at the bowl, to be in cool calculation, surrendered to disease, to disgrace, and a damning fate? Are our members of the church, who creep to the private closet, and steal thence occasions for scoffing ridicule, to go from us at last, down to the valley of shadows, bearing upon their foreheads, in characters of fire, a name which an inspired apostle has told us, shall for ever shut the gates of heaven upon them? And does this society fancy it shall save the present temperate, by a mere human instrumentality? Their agent may fill the columns of your paper, and ride the circuit of the states, proclaiming the wretchedness, present and eternal, which tracks this vice, and procuring from the moral and the good the vow of abstinence; and the society may hold its anniversaries, and receive its addresses, eloquent to agony, and adopt its resolves, and publish its reports; and if there come not down upon all these means, unwonted measures of the Spirit that chastens the appetites to subjection, long ages of effort will roll away before the young man will cease to follow his merry companion, and the son will cease to follow his father to a premature perdition. The same agency which will preserve the present temperate from falling into this vice, will rescue many, who have already become as brands in the burning.

I have one answer for all the above interrogatories. Let the pious of our country use the means appropriately theirs, to secure the divine blessing, and not only will the society soon have accomplished all that it now proposes, but the church will find her robes bleached from the guilty stains of the cup. She will see, too many a reformed prodigal from without her pale, running to her, to find shelter from his weakness in the bosom of the community, from whom under God went forth the influence that rescued him from ruin. One very important of these means is the affectionate personal fidelity of all orders of the captives of excessive appetites. This is a means, which humanity itself forbids us to forego. Still it will prove inadequate if not attended by a more powerful agency. It requires a stronger than human arm

to demolish the massy barriers, within which the God of this world holds the incarcerated revellers, as in the outer court of the eternal prison. Only the spirit, which comes in answer to prayer, can give the needed omnipotence to every effort. Let prayer therefore be made without ceasing, for his mighty co-operation in saving both the temperate and the intemperate.

Oh! there is a Spirit that fills the spheres with his being, but dwells pre-eminently with the souls of men,—a holy Spirit who in answer to sympathetic prayers, has in a thousand instances, given efficacy to motives that were powerless in human hands, and stayed unvirtuous resolutions that were crippling down upon every earthly support, and inspired an invincible holy enterprize in hearts that were fainting amidst the breath of encouragement from mortal lips. It is a Spirit on whose ear the supplications of man in behalf of his suffering fellow are never poured in vain. Let every Christian bring before this Spirit the miseries of the intemperate. In their behalf, let all American piety make to this Spirit one long agonizing appeal.

KARRIS.

THE REMEDY FOR INTEMPERANCE.

A letter from the Rev. Joshua N. Danforth, minister of the Presbyterian church in New-Castle, Del. states thus to Dr. Chambers, under date of April 7th: "A cure having been effected in the case of an inveterate drunkard by the application of your medicine, purchased by Mr. M—— A—— on my behalf, I have to request that you will, in answer to the enclosed \$5, transmit to me by mail, as soon as possible, the usual quantity."—*ib.*

CURE FOR DRUNKENNESS.

In our paper of Jan. 17, we published a recipe said to be a cure for intemperance. Immediately afterwards a person, who has long been notoriously intemperate, placed himself under the care of Drs. Green and Heywood, of this town, for a trial of the prescription. It was administered, according to the directions, and, we are happy to say with complete success. The patient has not drunk any spirits since but once, and then he had only time to walk from the bar of the tavern to the door, before it vomited him. He has now no inclination to taste ardent spirits, and is an entirely altered man, both in habits and appearance. We hope this successful result may induce others to try the experiment.—*Worcester paper.*

From the Portland Mirror.

THE CONFERENCE SYSTEM.

The connection of our churches in meetings for mutual consultation and devotion, is a fact, to which we have often adverted with special interest, as having a most auspicious bearing upon religion in this state. The days of these "holy convocations," are the halcyon days of our churches. It is then eminently, that they take sweet counsel together, and go to the house of God in company; and there they have been cheered and strengthened by him, whose presence is life. There have they felt a combination of sacred influences, lifting them above the contaminations and deadly influence of this world, strengthening their faith in things un-

seen, giving wings to their devotion, and calling forth from their hearts the soul satisfying language, "Lord, it is good for us to be here!" In these meetings they have learned, to an extent unknown before, to 'prefer Jerusalem above their chief joy;' to 'care, not every one for his own things, but every one also for the things of another.' Here is the Mount Zion which they love 'whither the tribes go up, even the tribes of the Lord, that they may see of his ways and walk in his paths, and prove by sweet experience, how good, and how pleasant it is for brethren to dwell together in unity.' It is found, in fact that brethren may express, with the utmost freedom their different views of the expediency of any proposed measures for extending religion, without awakening anger, wrath, malice—without any diminution of mutual love—it is found, that 'as iron sharpeneth iron, so doth the countenance of a man his friend.' It is found there are advantages in occasionally extending active love, sympathy, and good works, beyond the precincts of an individual church and congregation—that there is something solemn and peculiarly quickening to piety, in mingling confessions and vows, prayers and praises with the great congregation of assembled churches, and celebrating the dying love of their common Redeemer; that blessings thus bestowed, and thus sought, return with rich increase into their own bosoms respectively.

God has set the seal of his own approbation to these meetings, by attending or following them in several instances, with the special operations of the Holy Spirit, and by rendering them subservient to the establishment of the regular ministrations of the gospel in the waste places of our Zion. And the reasons for believing that he will continue to bless them were never greater, or more animating than at the present moment. If our churches do not grow slack, and lose their interest in these solemn assemblies, we cannot distrust the continued faithfulness of God, who has set Zion as a seal upon his heart, and upon his arm. We cannot doubt the abiding love and presence of that Redeemer, who has purchased the church with his own blood; and whose primitive followers, "when the day of Pentecost was fully come, were all with one accord in one place."

Let the Conference system then prevail, till its happy influence shall be felt by every spot within the limits of the state—let every church member feel himself a constituent part of it, and lend it his hearty and effectual co-operation.—Let this plan of "doing good and glorifying God," be conducted with increased energy and love, and at the same time, with such circumspection, that it shall never be the means of handing down error to posterity, or any usage which shall contravene the statute of the apostle, "Let all things be done decently and in order;"—and we may confidently believe, that the results will be glorious.

From the New-York Observer.

MESSRS. EDITORS,—Mr. Nettleton solicits the favor of informing his correspondents, through the medium of your paper, that owing to feeble health, it is impossible for him to comply with their varied requests; and he would more particularly apologize for not answering many of their letters containing important information, which would seem to demand immediate attention. He takes this

opportunity to request that you will do him and his friends the justice not to admit into your paper, as some have done, any surreptitious and garbled extracts from their private correspondence.

April 12, 1827.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL, 28, 1827.

AFRICAN IMPROVEMENT SOCIETY.

We were accidentally prevented from noticing last week the meeting in behalf of the "African Improvement Society, of New-Haven,"—a subject which in common with our fellow-citizens, we profess lies near our hearts, and which eminently deserves the well-wishes of New-Haven. The attention and charities of the city have been once before, in a similar manner, solicited in behalf of the destitute and neglected blacks who compose a part of our population; and we are glad to see the subject again revived—not only because every plan which contemplates the improvement of our society is matter of gratification, but because this portion of it presents, under the providence of God, peculiar claims to our attention and charities. The society which bears the above title, and which enumerates among its supporters a good number of gentlemen of ingenuous zeal and devoted piety, has been for some time past silently pursuing its course—and it will be seen by all who listened to the statement of its results, that like all "still waters it has run deep." The object of bringing it before the town was to solicit the friendship and co-operation of our citizens.

The meeting was opened by the Secretary, Mr. Wright, (a Tutor in Yale College,) by reading the constitution of the society,—in which its object is stated to be "the improvement of the moral, intellectual, and religious condition of the African population of this city." The meeting was then addressed with unusual interest and ability by Rev. S. S. Jocelyn, (a gentleman who has generously devoted his ministerial labours wholly to the enterprise,) by Prof. Silliman, Rev. S. Merwin, Rev. S. E. Dwight, and Rev. Dr. Taylor.

The number of our free black inhabitants, is estimated at about eight hundred, or one tenth of the whole population of the city. The great proportion of this number are, (and from their situation it were an anomaly in the history of man if they were not), notoriously ignorant and degraded,—and many of them vicious and abandoned. Yet there are a goodly number of notable exceptions to this reproach, and that number is daily increasing. Amid the causes which were stated both in commiseration and vindication of their degraded condition, many were enumerated which are of common notoriety.—Their want of the means and advantages of mental and moral culture; which is, in truth, the parent of all the rest. The uncertain and unsteady nature of their employments. The comparative dearthness of their rents, which, with their poverty, often compels different families to unite under the same roof; a necessity highly unfriendly to the preservation of purity of manners and morals. These evils can be radically

remedied but by one method, and that is contained in the plan of this society—by informing their minds, inculcating the precepts of industry and frugality, and awakening a pride of character, and self-respect. There are no other obstacles to their attaining to the standard of good citizenship, and individual competence and comfort. The policy of our government denies them, as it does all strangers and foreigners, and men who are presumed to have interests of their own, from access to its stations of trust and profit; and the prejudices of society cut them off from a participation in polite or refined intercourse. But the privileges and blessings of free citizens are open to them whenever they shall by their conduct entitle themselves to them:—the protection and security of the laws, a participation in the privileges of trade and commerce, and in public confidence.

Are there any who are unwilling to lend a co-operating hand to an institution whose object is the accomplishment of such an end? Can any well-wisher of good order and happiness, among all classes entertain an enmity or lift a voice against such an enterprise? We know we are but making audible the sentiment of all good men, when we answer no.

Revivals.

The following particulars of the revival in Montreal which we have noticed before, are extracted from a letter, published in the New-York Observer, addressed to Dr. Spring.

MONTREAL, April 5, 1827.

Reverend and Dear Sir,—I believe it will not be unacceptable to you to hear what God has been doing with me since I saw you last. On my return, I spent a few days both in Albany and Hadley, being detained by business; and there I had some opportunity of seeing the work of grace that was going on in those places. I had never before been within the precincts of a revival. I reached Montreal about the first of February, with a desire that a similar work might commence among my people. In this I was strongly seconded by one of the Elders, who had spent a few days in Northampton.

Our new church was so far finished as to be ten-antable, and we commenced worshipping under our own vine and fig-tree. It is almost as large as the Brick church in New-York, and has the ground floor nearly filled with pews,—though the gallery is not supplied with seats, and the pulpit has but a temporary erection. Here I began to preach for the first time—with the expectation, I may say of a revival. A church meeting was called. They had been, in my absence confessedly in a most stupid and lamentable state. They began to start from their slumbers. Two or three days of fasting were observed—a right state of feeling increased. Visiting from house to house, and dealing faithfully with the people, was commenced by myself and several of the most active church members. Two or three cases of awakening were ascertained. The last Sabbath in February I appointed a meeting of Inquiry at my house in the evening. It was the first meeting of the kind, for aught that I know, ever held in Lower Canada. Six persons came; and while I conversed with them individually, a few Christians were praying for us in an

adjoining room. One person found peace in believing during the meeting, and rose and exhorted the rest to flee to Christ. That night another gave her heart to God; and by Wednesday noon, the whole six, and one more, were rejoicing in the hope of pardoned sin. The change in the converts was marked and decided; and made a great impression on others. From that period the work went forward. In two weeks time there were thirty hopeful conversions. The divine Spirit wrought with such energy, that few had occasion to attend more than one Inquiry Meeting, which occurred twice in a week. And what is remarkable, a large number of the conversions took place in the Inquiry Room, and that sometimes while I was conversing with the individual. I have almost seen the footsteps of the Almighty, and have witnessed what ought to have convinced any Atheist.

Our evening meetings, which are held in my house, are crowded and solemn. Many who have come to hear ranting and witness confusion, have been surprised to hear the words of truth and soberness, and see still attention in every countenance. Besides the anxious look and brimful eye, and face hid in silent anguish there has been no manifestation of feeling in our meetings excepting on one occasion. Just as I had dismissed them, one female who came there under deep convictions, said to those about her, "Oh! what a Saviour I have found!" At that moment a second person, whom I did not know to have been distressed, expressed her joy. And no sooner had I spoken to her, than I was called to a third,—and a young man who was rejoicing in hope, and could no longer conceal his feelings. A scene of weeping and rejoicing then took place, such as I never before witnessed. After two or three prayers more were offered, they were begged to retire.

For the last three weeks the work has not been so powerful. The hopeful conversions now amount to between sixty and seventy. Some Christians have felt their hopes shaken, and others who were in a backslidden state have been recovered and brought forwards. I begin to fear a decline, and have tried to alarm the church. With thankfulness I record the very ready co-operation of the church members, throughout. We have hoped that the work would extend to other congregations in this city. There have been persons from all the four Protestant, and the Roman Catholic Church, to converse with me under spiritual concern. One Catholic woman, who had never been in a Protestant Church in her life before came to hear me, and went away with an arrow of conviction in her heart. She returned the following Sabbath, when we trust Jesus extracted it and healed and bade her live. If I could only procure some proper person who could preach in French, I believe that a great and effectual door would be opened for the conversion of poor Papists;—though he that undertakes it, must begin with the courage of a martyr, and feel prepared for the worst.

Our Sabbath School consists of above 200 children, and 40 teachers. Three of the scholars and twelve of the teachers have been hopeful subjects of the revival. Among others is a young man who graduated at Yale College last year, and was studying law in this city. He has consecrated himself to the ministry of reconciliation, and I hope will be a burning and shining light in the church.

Five or six persons belonging to St. Andrews, a town about 45 miles west of this, have been subjects of this out-pouring of the Holy Spirit. One of the most influential residents of that place, who came here to have his own feelings revived, had all his hopes struck dead; and after four or five days of deep distress, emerged into the clear shining of the Gospel day, and with these feelings returned home. The minister of St. Andrews, a very worthy man from Scotland, came here mainly to see what these things meant, and returned convinced that the finger of God was in the work, and desirous of a similar blessing on his own people. I am rejoiced to learn that hopeful intimations of it are already appearing.

I have written for assistance in different directions, but have obtained none. I might perhaps have had more assistance from good men near me, but it is not every pious minister who is fitted to promote a revival. I have thought it hard that so important a work, should devolve on an inexperienced youth. My labors have been above my strength, and the physician now tells me, I must desist. What to do I cannot tell. I feel sometimes almost overwhelmed with discouragement. —I would that my brethren would remember one who is far off and alone, and would stir up their people to pray that these uttermost parts of the earth may be given to Christ for his possession.

From yours affectionately and truly,

JOSEPH S. CHRISTMAS.

Parma Genesee Co.—A revival we learn, has commenced at that place. As to its progress, we have no particular information.—*West Rec.*

Revival at Chenango Point.—A letter from Montrose, Pa. to a gentleman in this city, dated April 8th, says, "At Chenango Point, seventeen miles north of this, a powerful revival has just commenced. A person who came from that place, represents it to be quite as powerful as at Ithica. At Union, two miles below the Point, the good work still continues."

From the Christian Secretary.

THE REVIVAL.

The following interesting narrative, was communicated to the writer in a distant part of the Union. While it exhibits the mysterious dispensations of Providence, it should teach Christians, that God's ways are not as our ways, and that it becomes us to be resigned to that Being, who worketh all things after the counsel of his own will.

In the town of B——, in the eastern part of N. England, was a large Church, blessed with the faithful dispensations of truth, and which had in times past enjoyed many seasons of the Lord's presence; but for five years previous to the occurrence here noted, the ways of Zion seemed to mourn, while few came to her solemn feasts. Languor and lukewarmness prevailed among professors, and the multitude were making gods to save them of those things that perish. In the midst of this spiritual desolation, a young man, who had been the child of many prayers, and the subject of many solemn convictions, returned from a neighboring town, filled with joy and peace in believing, and abounding in hope through the pow-

er of the Holy Ghost. He was a youth universally beloved and esteemed by his acquaintance, for mildness of disposition and gentleness of manners, and his powerful exhortations seemed for a time to carry conviction to the heart of our hearers;—yet the cloud of Divine blessing was suspended, and after some weeks' stay in his native place, and while many were expecting him to unite with the Church, and looking forward to his future usefulness in life, he expressed a belief that his work was done there, and prepared to make a voyage to a more southern State, with the double view of bettering his worldly circumstances, and recommending a Saviour to lost men, wherever the providence of God should call him. After many ineffectual endeavours to detain him, his parents, his pastor and friends, gave him the parting hand with many tears, and strong cries to God for his preservation and prosperity. But that God who seeth not as man seeth, had prepared for him a watery grave; and through this providence as an instrument, salvation to many of his acquaintance and friends. He embarked with as much cheerfulness as he could assume, and after a week's sailing with prosperous winds, a sudden gale came across his track, and laid the ship an unmanageable wreck upon the water. Being now conscious that his end was come, and while driven at the mercy of the waves, he pulled a piece of paper from his hat, and hastily wrote the following farewell to his absent friends:—"My Father, adieu! I went from home, praying that God who blessed Jacob in going from his father's house, to bless me; but he has seen fit in infinite wisdom to meet me in judgment and may his will be done. The flood of eternity rolls before me, and in a few minutes I shall be in it. Charge those of my acquaintance who heard my testimony for Jesus, to be ready to meet me at the judgment seat of Christ, where I shall shortly appear, to be clothed in the robe of his righteousness forever.—Adieu."

Death under any circumstances is the king of terrors, but greatly appalling must be such a scene as this. In the agony of the moment he folded the paper, gave it to a fellow sufferer, and was swept into the sea. After many scenes of protracted suffering, the survivors were rescued, and according to his request, the dying farewell of the pious youth was transmitted to his father. In the providence of God, it was received just in time to be published to a full meeting of his youthful friends, who were doubtless at the time wishing him safety, joy, and felicity.—Who shall describe its effects upon the audience?—It was attended by the mighty power of God. The language of the wretched father was, "my son, my son, would to God I had died for thee!" and in vain did the man of God attempt to address the assembly, already dissolved in sorrow and lamentations. Suffice it to say, a revival of religion in a most remarkable manner followed, and many who began from that providence to think upon their latter end, found peace in believing; and have been for a number of years ornaments to the Christian profession.

ISAAC.

PREMIUM FOR A TRACT ON THE EVILS OF LOTTERIES.

A benevolent individual having confided to the charge of the publishing committee of the Amer-

ican Tract Society the sum of *Fifty Dollars*, to be offered as a premium to the author of the best Tract on the *Evils of Lotteries*, notice is hereby given, that Tracts on the above subject will be received until the first day of October next. Authors will please address their Tracts to *Mr. Wm. A. Hallock, Corresponding Secretary, American Tract Society's House*, in this city, with a signature affixed, accompanied by a sealed envelope, containing the same signature, and the author's name, which will not be opened, except in the instance of the Tract to which the premium may be awarded. By order of the Committee,

JAMES MILNOR, Chairman.

New-York, March 26, 1827.

From the Christian Watchman.

AFFLICTIVE TIDINGS.

DEATH OF MRS. JUDSON IN INDIA.

By the arrival of the brig *Mars*, from Calcutta, Capt. Titcomb, 101 days from Sand Heads, we have the distressing intelligence of the death of Mrs. Judson. Rev. Mr. Yates, of the English Baptist Mission at Calcutta, who came passenger in the *Mars*, is the bearer of letters giving this information. He is on a visit to our shores for the recovery of his health, much impaired by repeated attacks of fever. Mrs. Judson died about the 24th or 25th of October, but the attendant circumstances are not particularly known. Some of them are stated in the letter below, kindly furnished for our paper by an obliging friend. Previously to Mrs. Judson's illness, Mr. Judson had departed for Ava, with the British Commissioners, as their interpreter. He had agreed to accompany them at their solicitation, in the hope of prevailing on the Emperor of Burmah to consent to the free exercise of the Christian religion in his dominions. It was not probable that Mr. Judson was made acquainted with his loss till the last of December, or beginning of January.

The following is an extract of a letter to a Lady in Boston, from Mrs. WADE, now in Rangoon with Mr. WADE, both of the American Mission to Burmah.

Rangoon, Nov. 14, 1826.

MY VERY DEAR MRS. S— Our last letters informed you that we were sailing for Amherst, by way of Rangoon, where we arrived on the 9th of this month, after a long and in some respects very unpleasant passage. From a letter which I received from Mrs. Judson just before we left Bengal, we learned that she was much pleased with the new station, and the prospect of a home for life. We were unusually cheerful and happy during our voyage, in the prospect of finding at last a little peaceful spot, where we might devote our few remaining days more directly to the great object for which we came to this country. But when we reached Rangoon, almost the first intelligence is ***** Oh, how shall I tell you, my dear Sister? that our dear Mrs. Judson is no more!—that she died in a strange place, far, far from all those who would have felt it their greatest consolation to have watched her sickness. I feel my heart too deeply affected by this dark dispensation to dwell at present upon the irreparable loss we have sustained; but your affectionate heart will

suggest all. The melanceoly intelligence has been sent to Dr. Judson, at Ava; but it is not probable that he will be able to return within a month. My heart bleeds to think what he will suffer. But why should I indulge in excessive grief, or be unreconciled to the will of God? Truly her worth demands our tears; but the great Head of the Church can accomplish his wise designs without the aid of mortals; and I well know, that though He should call *all* His most able and devoted servants home, yet He will spread His glorious gospel through all the nations of this fallen world. We very deeply regret that we had not been at Amherst from the time of Dr. Judson's departure for Ava; but we followed his advice, in waiting in Bengal until he should visit Amherst the second time. After we received his letter advising us to proceed to Amherst, we sailed in the first ship, with the exception of one which was not considered safe, and which was indeed lost on her way to Rangoon. All the particulars we have been able to obtain here, are, that our dear Sister was ill of a slow fever about a month, and died on the 24th or 25th of October.

She received every kind attention from a skillful Physician, and enjoyed the society of two European ladies, one of whom has the care of her little daughter at present. The Physician says, that long before he thought her case at all alarming, he could not prevail upon her to think she should recover, and that she was constantly talking about death. We expect to proceed to Amherst in a few days, when I hope to be able to give many more particulars; but we find it so very difficult and expensive to get a passage, that we intend to proceed in a very small vessel, which we fear will not be able to protect us from the Pirates, who have been very troublesome here of late. But duty appears plain, and after we have taken every prudent precaution for our safety, should we fear that He who has preserved us by what seemed almost a miracle, will now forsake us? No, my sister, we do not fear, because we know that the great Shepherd of Israel never slumbers nor sleeps, and that our lives are the care of a kind, unerring Providence. We also know by happy experience, that our Heavenly Father can support and cheer us in great extremities; and if He should by any providence see fit to call us home—Oh how blest will that soul be, when it shall, like our dear departed Sister, have exchanged this "vale of tears" for the pure joys which proceed from the Throne of God and the Lamb. I have been enabled to anticipate those joys with peculiar delight since our late afflictive bereavement; and ardently desire that all may be sanctified to prepare me for the duties of life. Sister Boardman has no doubt informed you of the circumstances which prevented their sailing with us from Bengal; and after living so happily with them for ten months, you will not be surprised to hear me say that we ardently long for the time that they shall again join us. Mr. Hough and family left this place for Bengal about 10 days before our arrival. I understand that they intend to proceed to some part of Arracan, but they have no doubt written all. I frequently receive letters from sister Sutton, (late Mrs. Colman,) but still feel the loss of her society most sensibly. She is pleasantly settled at Cuttack, engaged in female Schools, and seems very contented and happy. The English troops are expected to leave this

place on the 20th of this month, and the town is already in a wretched state and filled with robbers. I hope to be able to commence a Burman female School soon after our arrival in Amherst. We both enjoy excellent health at present, and desire nothing so much as to be settled where we may be useful.

We learn further by the Rev. Mr. Yates, that in the church at Calcutta, of which he is Pastor, 30 were added in the last year. His place is supplied for the present by two brethren in the ministry recently from England, and by the occasional labors of Rev. Mr. Boardman, who with Mrs. Boardman is still in Calcutta, Mr. and Mrs. Hough are also in the city.

A short time before Mr. Yates left Calcutta, he had the pleasure of seeing the venerated Dr. Carey, who enjoyed uncommon health, and who was able to perform his accustomed labors, and to preach with great acceptance. The College at Serampore was in a prosperous state.

There are in the city of Calcutta, including the church at Fort William, seven Protestant churches, four of the English Establishment, two of the Baptist denomination, and one of Scotch Presbyterians.

The circulation of the Bible in India, and the increasing means of literary and religious information, are operating, though silently, a most wonderful moral renovation in that extensive country. The uniform influence of literature and science is, the destruction of idolatry, even where the Christian religion is not embraced. One instance not long since occurred, in which a Hindoo of large property, the owner of an idol temple, removed the abomination from the building—destroying the idol, and demolishing the temple. The circumstance produced in the vicinity a great excitement.

The Hindoo College in Calcutta, wholly supported by the natives, is indirectly doing much good, by scattering information. Its number of students is believed to exceed 200; and although the principles of Christianity are not acknowledged, the literature and science which this establishment teaches, are favorable to civilization, and calculated to bring idolatry into the most perfect contempt.—ib.

CHOCTAW MISSION.

Extract of a letter from a Teacher in the Choctaw Nation to a Friend in Connecticut, Communicated for the Observer.

Goshen, Choc. Nation, Feb. 13, 1827.

Goshen I think to be as pleasant a place as I have seen in this southern country. It is one of the most recently formed stations in the nation, being only three years from its first establishment. It is located in a district of the Choctaw country called the Six Towns. There is no part of the nation where the Indians are so numerous as in this district.—Numbers are settled within half a mile or a mile of the station. Most of them live in miserable mud cabins, without any of the conveniences of life. They raise some corn and sweet potatoes on which they scantily subsist with what wild game they get from the woods. Their corn is pounded, and boiled in pots or kettles made of clay. After having moulded their pots from clay, they burn them hard in the manner we burn

bricks. Their other furniture corresponds to this. Yet these wretched beings possess immortal souls,—souls precious as the most exalted potentates of the earth. There is a native vivacity and sprightliness visible in the countenance of many of them, which evidently show that they are capable of sustaining a respectable rank in the scale of being. It is true that a great change must take place. Their habits of indolence and sloth must be reformed. Their almost insatiable thirst for ardent spirits must be overcome. Their desire for moral and intellectual improvement must be vastly increased. And, above all, their hearts must come under the transforming influences of the gospel of peace. And is this too much to be expected?

Some feeble glimmerings of light recently begin to reflect upon the tops of the highest hills of this dark wilderness, as the sure earnest of approaching day. The missionaries have long been toiling in this field without seeing but a very little fruit of their labour. The Indians hitherto, from prejudice and other causes, have been almost inaccessible. They have felt nothing of the value of instruction, and consequently their schools have been small, and the children seldom remained long enough to derive much benefit. The brethren begin to find serious difficulties in confining their attention principally to the children. For some time past several of the brethren have devoted their time to the acquisition of the Choctaw language—preparing books that we may teach the Choctaws in their own tongue. This method of instruction has already commenced, and succeeds beyond the expectation of the brethren. They go from house to house and village to village, teaching old and young, all who have an inclination to learn. In some instances they have learnt the Alphabet in about an hour. For a few weeks past the eagerness to learn has been most cheering. In the neighbourhood of Capt. Fulsom's, 80 or more are receiving instruction. The Captain himself takes a lively interest and instructs a class of about 40, two or three times a week in a village about 4 miles from his house.—Similar efforts are successfully making at other stations.

I think I hear you say, this looks like the dawning of a better day. But my dear friend, may I not point you to a still brighter prospect? Will you not rejoice when I tell you that the Spirit of God is among us! I think I may safely say, he is here in very deed;—that we have a revival here. Three weeks to-morrow, was a precious season to me. I enjoyed much of my Saviour's presence, and felt such longing for the salvation of souls, and was enabled to plead in prayer for sinners with more earnestness than I remember to have had for years. In the evening, after a social meeting of the family, I conversed particularly with some of the family on the concerns of the soul. After this conversation, a servant girl in the family, was led to see that she was a lost sinner, and spent the night in deep distress. She had formerly indulged a hope. From that evening she renounced her hope as a delusion. For two or three days past, as far as we can judge, she gives rational evidence of a change of heart. We have sought not to encourage her; and she appears to manifest much distrust of her own heart. She says it has deceived her once, and she fears it will again. From the time of her first impressions,

there has been a tenderness of feeling and some anxiety manifested by several members of the family. But for two or three days we have had more special tokens of the presence of the Holy Spirit. Last evening we had a precious season. The hearts of the missionaries were evidently full. Sinners were led to feel. But in vain shall I attempt to describe to you what I have this day felt and witnessed in the school-room. It has appeared to me like holy ground. Some of the dear children have been so much affected that they have been unable to study. And when I attempted to make some remarks to them before the close of the school, from the account of blind Bartimeus, and urged them to call on Jesus for mercy while he was passing by, almost the whole of them were overwhelmed in tears. I think I may safely say, as many as five, including a young man who is laboring in the family, appear to be deeply anxious. I can but feel that the Lord has mercy still in store for us. What the Lord designs, or whether this gentle shower will extend to the heathen around us, we know not. It becomes us to hope, watch and pray.

I had almost forgotten to tell you that Goshen is not the only place in this dark land visited by the special influences of the Holy Spirit. Brother Gleason arrived here last Saturday from Mayhew, and cheered us with the welcome news that there the Lord was carrying on a precious work; that the brethren there were animated; that sinners were trembling in awful distress, and that two or three were rejoicing in hope of pardoned sin. At Bethel there were favorable appearances. Oh, now little, when I parted from my dear friends in Connecticut, did I think of realizing what I now witness. Pray for us that the little cloud which now hangs over us may spread over every part of this wilderness, and that the poor Choctaws may not be passed by.

HOME MISSIONS.

There is one point of view at least, in which the benefit of Domestic Missions is not often enough contemplated; I mean, their influence in drawing forth the resources of feeble parishes for the support of the gospel, and in giving encouragement to industry, with the whole train of moral virtues. It is 'a sore evil under the sun,' for any man or any body of men to be wholly relieved from the obligation to defray the expenses of supporting divine institutions. What costs them little or nothing, they will value little. It is a blessing to any man to be thrown into circumstances, where it shall be incumbent on him to "devise ways and means," for meeting these demands which arise from the regular maintenance of God's worship. It promotes industry and economy. It keeps before his mind continually the claims of God upon his property and inspires him with a pleasing consciousness of doing good to others as well as to himself, and with the confident expectations that he shall be blessed in heaven in all the labours of his hand, in consequence of discharging an obvious and solemn obligation.

But go into a feeble parish, where the utmost energy that can be put forth, fails to secure the labours of a competent religious teacher—where after all that can be done, a deficiency of one or two hundred dollars remains to be supplied—and,

you find hope yielding to despair, the conviction prevails that nothing can be done, and of course nothing is done. Now, let this deficiency be supplied by any means—let the Home Missionary Society say to such a parish, "we will give you assistance for a few years, till you can try your strength and augment it"—and a new spirit is communicated at once; hope is inspired, efforts are made, a minister is obtained, religion revives; both the moral and physical strength of the parish is increased, and after a little time there is found ability enough to maintain the institutions of religion among themselves, and even to assist others in maintaining them.

By such timely aid, individuals in these waste places, are often encouraged to make very great exertions. The Corresponding Secretary of the American Home Missionary Society, through the "Observer," has stated some, of a multitude of facts in his possession, in illustration of this point. In one place, three persons, with but small means, contribute annually \$25 each, and a very helpless church supports the gospel amidst Universalists and the irreligious. In another, two physicians bear more than one third of the whole burden which the people are able to sustain. In a third, one has obtained, and fitted up at his own expense a convenient place of worship. In a fourth, the females of a congregation composed almost entirely of the poor, beside taking on themselves the principal charge of supporting the gospel, have laid the foundation of a sinking fund, to extinguish the debt incurred in building their church, and propose to complete the fund by the profits of their industry.

To these cases in New-York and Ohio, there are many similar in Massachusetts.—I could mention many female circles that raise from 50 to 100 dollars per. annum, for the support of the gospel, by simply devoting one afternoon in a week or fortnight to sewing instead of idle visiting—many individuals, who with "small means," pay cheerfully from 20 to 50 dollars a year, to procure spiritual privileges for themselves and their children. But these extraordinary efforts would all be lost to the parishes in which they live, and to the church of God, but for the temporary aid of fifty or an hundred dollars from abroad. Never is the charity of the Christian public better devoted, than to the strengthening of the feeble, and the encouragement of the desponding in "the flock of Christ."

JOINT LETTER FROM CEYLON.

The subjoined letter from the American Missionaries in Ceylon, to the Sec. of the American Tract Society, was lately received, and published in the New-York Observer.

JAFFNA, (Ceylon,) Oct. 27, 1826.

Rev. and Dear Sir,—The fact that we are American missionaries to the heathen, furnishes, in our view, a sufficient apology for addressing the "American Tract Society," in behalf of the people among whom we dwell, and to whom we are endeavoring to make known the Gospel. That we may accomplish this object in the most effectual manner, we wish, in connexion with various other means of disseminating Christian knowledge, to distribute Tracts extensively among the people. Next to the preaching of the Gospel and

the distribution of the Holy Scriptures, a judicious distribution of appropriate and well-written Tracts, is perhaps the most important means of making known the glad tidings of salvation. We have already done something in this way, but nothing equal to our wishes, or to the wants of the people.

We live in the midst of a dense population, to whom we have easy access. Many are able to read, and not a few thankfully receive Tracts when offered them.

Before the establishment of Native Free Schools in the District, the number who could read intelligibly the *printed* character, was not comparatively great, though it must have been considerable in a population of 200,000 souls, among whom learning is held in high estimation. To these are now to be added great numbers of youth who have been taught to read in these schools during the last nine or ten years, almost all of whom receive Tracts with eagerness, and read them with attention themselves, and often to their friends and neighbors. Our need of Tracts therefore is very great, and fast increasing.

The number of Native Free Schools now under our Superintendence, is *seventy*; containing 2,203 boys and 433 girls: making a total of 2,636. The number under the care of our brethren of the Church and Wesleyan Missionary Societies, is 564 boys and 50 girls: making the sum total of those under a course of Christian education in the District, about 3,300.

In all these Schools, Tracts may be used daily as reading books, and explained to the children by the teachers and school visitors. The schools may also become depositories of Tracts, to be distributed in some degree by the scholars themselves; and as the system of instruction proceeds, and the habit as well as capability of reading is more generally extended among the people of both sexes, the opportunities of distributing Tracts will become more and more inviting.

But it is not the thousands of Jaffna merely who are to be supplied. You are well aware that the Tamul language is spoken, not only in the District of Jaffna, but by great numbers in other parts of the Island. Among these also, though we could not often preach, we might, had we the means, distribute Tracts extensively. If we look across to the neighboring continent, we see a population of several millions prepared to receive Tracts in the Tamul language. One of our own number, having lately had occasion to travel a considerable distance in the south of India, found multitudes of people eager to receive Tracts. He distributed all he had in a short time, and found that he could easily distribute them to almost any amount.

By occasional tours into different parts of the country, and by visiting the temples and markets, where the people assemble in great numbers, we have excellent opportunities for the distribution of Tracts in far greater quantities than we have to distribute.

We already derive very valuable assistance in the distribution of tracts from several pious youth in our Seminary. The time is not very far distant, we trust, when several of these will become preachers of the Gospel. How important that they should be constantly supplied with a good assortment of Tracts in all their towns, either on the Island or on the neighboring Continent!

We greatly desire to distribute Tracts extensively among the people. How much good might thus be done;—how much light communicated; how many perishing sinners arrested and brought to Christ, it is impossible to say. That much light would be diffused,—that some souls would be thereby converted—there is no room to doubt.

While the reading population of this District is so fast increasing, we have great reason to rejoice in the facilities already enjoyed in several places in the south of India, and even in Jaffna, for the preparation and printing of Tamul Tracts. The Tract Society at Madras, which is much the largest, has already printed a considerable variety of very useful Tracts in Tamul. Many have been printed in Travancore. In Jaffna, also, the Church missionaries have a printing-press in operation, and have already printed small editions of several Tracts. In the preparation of Tracts we have ourselves done something; and having a tolerable acquaintance with the Tamul language, are prepared to do more. But under these favorable circumstances, we lament to say that our pecuniary means are very small. We solicit donations from the few benevolent gentlemen in this District who are willing to give. But after all we can do but little in comparison with the magnitude of the object, and the urgent necessities of this dying people.

Under these circumstances, where shall we more naturally look for help, than to our dear native country; and particularly to the "American Tract Society?" To your Christian sympathies and benevolent regards we present the people of our charge, beseeching you to have pity upon them, and to grant us the means of supplying their spiritual necessities. We do not wish to rob others. We only wish to come in for a share. Any sum therefore, however small, which it may be in your power to give, either in money or printing paper, will be thankfully received, and faithfully applied to the specified object.

It has afforded us very great satisfaction to hear of the increasing prosperity of the "American Tract Society." We earnestly pray that it may go on and prosper, until the sums committed to its care by a benevolent Christian public, shall be commensurate with the greatness of its object, and the necessities of a world lying in wickedness.

We are, reverend and dear Sir, your brethren and fellow laborers in the Gospel,

B. C. MEIGS,
D. POOR,
M. WINSLOW,
L. SPAULDING,
J. SCUDDER.

*** It is very desirable that donations be made to the American Tract Society for the explicit object of supplying the American Missionaries in India with Tracts. Such donations will be most gratefully received, and faithfully appropriated. They should be addressed, as other communications for the Society, to Mr. William A. Hallock, Corresponding Secretary, No. 144, Nassau-street, New-York.

The American Bible Society has resolved on printing the gospel of Luke in the Mohawk language. The English version is to be printed on the opposite page.

Poetry.

FOR THE RELIGIOUS INTELLIGENCER.

On reading the *Memoirs of Mary Hallam Huntington*, by her father the Rev. D. Huntington, of Bridgewater, (Mass.)

A HAND that touched the poet's lyre
And waked that lay of living fire
Which baffles envious gloom,
Now toiling in the vale of tears,
A monument of sorrow rears,
To mark a daughter's tomb.

The shepherd of a peaceful flock,
Who guided where the smitten rock
With healing water flows,
Beheld, divided from the rest,
A lamb that often in his breast
Had lain in fond repose.

"Give me to God!"—the sufferer said,
Then meekly bowed her beauteous head
Like snow-drop o'er the sod,
And they whose spirits yearned to save
Their darling from the untimely grave,
With trembling resignation gave
A cherub to their God.

To be content when pleasures fade,
Humble when sunbeams sink in shade,
And grief corrodes the breast,
To bow, when strength in vain hath striven,
Nor murmur though the heart be riven,
This surely is the gift of heaven,
The type of endless rest.

Yet thou, Eternal Sire wilt hear
The sighing of the soul sincere,
When earthly joys decline,
The mourner's woe thou wilt not scorn,
Who in their bosoms bear the thorn,
Yet toward the resurrection morn,
Still look with zeal divine.

H.

FOR THE RELIGIOUS INTELLIGENCER.

THE LOVER'S ADVICE TO HIS MISTRESS.

OH! would'st thou happy be, my love?
Would'st thou enjoy substantial bliss?
"Quench not the spirit" from above,
Nor from your thoughts your sins dismiss.

But go to Jesus, go and plead
His sufferings, death, and rising too;
Ask if the cross, on which he bled,
Cannot atonement make for you.

Go bow before his awful throne,
Give up your heart a sacrifice,
Trust in the death of Christ alone,
Accept the blessing without price.

For "'tis a faithful saying," this,
That Christ the Lord came down and died
To save us from the dread abyss,
And for our sins was crucified. — N. E. S.

MORTALITY.

The following is the statement made by the parish clerks of the city of London, and bills of mortality, of the number of baptisms and burials in those districts, including 153 parishes, from December 13, 1825, to December 13, 1826.

Baptized 22,244; buried 20,758; making 1,486 more christenings than burials. The ages of those who died are as follows:

Under 2 years of age	5952
Between 2 and 5	1982
" 5 — 10	763
" 10 — 20	808
" 20 — 30	1432
" 30 — 40	724
" 40 — 50	1994
" 50 — 60	1926
" 60 — 70	1832
" 70 — 80	1569
" 80 — 90	634
" 90 — 100	90

One aged 100; Three aged 103; and Three aged 105.

NOTHING LOST BY OBEYING GOD.

'But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work—thou, nor thine ox, nor thine ass, nor any of thy cattle.'

A correspondent of the Utica Recorder, among other good remarks on the observance of the Sabbath has the following:

'The following information has come to me, with credible assurance of its correctness. A number of families were moving from Connecticut to Ohio. Their respective teams were judged to be about equally efficient to accomplish the end in view. On the first Saturday evening after the commencement of the journey, they found themselves at Cherry Valley. On the following morning, difference of opinion concerning the sanctity of the Lord's day separated them. A portion obeyed the fourth commandment, while the others continued to travel. At Buffalo, those who abstained from profaning the Sabbath overtook the party who had journeyed every day. The arrival of the whole number of families successively at the place of destination, demonstrated that the observers of the Sabbath had gained a day in every week consumed on the road; while they had the satisfaction to perceive that their teams were in better order than those of the Sabbath-breakers. So true is it that none of the divine commands are grievous, and that in keeping of them is a great reward.'

AN EVIL-SPEAKER A SECRET FRIEND.

If any one speak evil of you, flee home to your own conscience, and examine your heart; if you be guilty, it is a just correction; if not guilty it is a fair instruction; make use of both; so shall you distil honey out of gall, and out of an open enemy make a secret friend.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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